FROM THE SIGNPOSTS OF TAWHEED



SHAYKH 'ABDUR RAZZAAQ BIN 'ABDUL-MUHSIN AL-BADR

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BRIEF BIOGRAPHY OF THE AUTHOR

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He is the son of Al-'Allamah Muhaddith of Medina Shaykh 'Abdul-Muhsin Al-'Abbad Al-Badr.

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The Shaykh has authored books, researches, as well as numerous explanations in different sciences. Among them:

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2. Hajj & refinement of Souls,

3. Explanation of the book "Exemplary Principles" By Shaykh 'Uthaymeen (May Allaah have mercy upon him).
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From the most distinguished scholars whom he has taken knowledge and acquired knowledge from are:

1. His father Al-'Allamah Shaykh 'Abdul-Muhsin Al-Badr—may Allaah preserve him.

2. Al-'Allamah Shaykh Ibn Baaz—may Allaah have mercy upon him.

3. Al-'Allamah Shaykh Muhammad Bin Saleh Al-'Uthaymeen—may Allaah have mercy upon him.

4. Shaykh 'Ali Nasir Faqeehi—may Allaah preserve him.

INTRODUCTION

All the praise is for Allaah, the Lord of all that exists. The good end is for the righteous. I testify that none has the right to be worshiped except Allaah Alone, who has no partners; and I testify that Muhammad is His slave and Messenger. May prayers and peace from Allaah be upon him, his family, and companions.

As to proceed:

Indeed *Tawheed* is the beginning of the religion and its end; its inner core and outer shell; and it is the beginning and end of the call of the Messengers. It is the meaning of the statement: *"None has the right to be worshiped except Allaah."* Due to it the creation was created, the Messengers were sent, and the books were revealed. By way of it the people are divided into believers and disbelievers; blessed people of paradise and wretched people of the fire. It is the first obligation upon the responsible person and it is the reality of the religion of Al-*Islaam* besides which Allaah will not accept any other religion. Therefore,

its affair is of the utmost importance and it is very great. Each of us is in need of being reminded of it and enlightened regarding it.

Within this treatise, From the Signposts of *Tawheed,* is a clarification of the beacons and signposts of *Tawheed,* by way of the following issues:

- The First Issue: The Characteristics and *Tawheed* and Its Virtues
- The Second Issue: The Definition of *Tawheed* and its Reality
- The Third Issue: Actualizing *Tawheed* and Perfecting It
- The Fourth Issue: The Nullifiers of *Tawheed* and That which Makes it Deficient
- The Fifth Issue: The Source of *Tawheed* and its Origin
- The Sixth Issue: The Fruits of *Tawheed* and its Benefits

The speech within this treatise revolves around these six issues, in summary and in a concise manner. Each one of these issues is in need of extensive clarification; However, I will abridge the speech regarding them to that which will actualize the intent—by the permission of Allaah—and from Him Alone aid is sought and success is requested.

THE FIRST ISSUE: THE CHARACTERISTICS AND *TAWHEED* AND ITS VIRTUES

Know, that *Tawheed* has many distinguishing characteristics and a number of virtues which indicate its lofty station and elevated status. I will indicate here ten of them:

<u>The First</u>: It is the objective for which we were created and brought into existence to actualize. As the statement of Allaah, the Glorified and High, indicates:

﴿ وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ ﴾

> **"And I (Allaah) created not the Jinn and humans except they should worship Me (Alone)."** [*Soorah Adh-Dhariyat* 51:56]

The meaning of: **"...except they should worship Me,"** is: So they can single Me out in *Tawheed*. Therefore, *Tawheed* is the objective for which we were

created in this life. Allaah, the Glorified and High, did not create us in play; nor did He leave us aimless and without purpose. Rather, He created the creation to worship Him. He brought them into existence in order that they may single Him out in *Tawheed*. Sufficient is this as evidence for the greatness of the status of *Tawheed* and the loftiness of its station.

The Second Matter: *Tawheed* is the focal point of the Da'wah of the Prophets and Messengers. Meaning, every Prophet that Allaah, the Mighty and Majestic, sent, his call was centered around *Tawheed* and predicated upon it. The evidences for this are many. From them is the statement of Allaah, the Glorified and High:

﴿ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ﴾

"And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allaah (Alone), and avoid (or keep away from) Tâghût (False deities)." [*Soorah An-Nahl* 16:36]

And Allaah's statement:

﴿ وَمَآ أَرۡسَلۡنَا مِن قَبۡلِكَ مِن رَّسُولٍ إِلَّا نُوحِيٓ إِلَيۡهِ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعۡبُدُونِ ٢٥ ﴾

"And We did not send any Messenger before you (O Muhammad ﷺ) but We inspired him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allaah)], so worship Me (Alone and none else)." [*Soorah* Al-*Anbiya* 21:25]

Allaah said:

﴿ وَسۡـَٔلۡ مَنۡ أَرۡسَلۡنَا مِن قَبۡلِكَ مِن رُّسُلِنَآ أَجَعَلۡنَا مِن دُونِ ٱلرَّحۡمَٰنِ ءَالِهَةٗ يُعۡبَدُونَ ٤٥ ﴾

"And ask (O Muhammad ﷺ) those of Our Messengers whom We sent before you: "Did We ever appoint gods to be worshipped besides the Most Beneficent (Allaah)?" [*Soorah Az-Zukhruf* 43: 45]

Likewise, Allaah, the Mighty and Majestic, said:

﴿ ۞ وَٱذْكُرْ أَخَا عَادٍ إِذْ أَنذَرَ قَوْمَهُۥ بِٱلْأَحْقَافِ وَقَدْ خَلَتِ ٱلنُّذُرُ مِنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦٓ أَلَّا تَعْبُدُوٓا۟ إِلَّا ٱللَّهَ ﴾

"And remember (Hûd) the brother of 'Ad, when he warned his people in Al-Ahqaaf (the curved sand-hills in the southern part of Arabian Peninsula). And surely, there have passed away warners before him and after him (saying): "Worship none but Allaah." [*Soorah Al-Ahqaf* 46:21]

The warners are the messengers. Meaning, the messengers before him and after him were in agreement regarding this objective: **"Worship none but Allaah."** Therefore, *Tawheed* was the focal point of the Prophets and Messengers' call. Due to this, the first statement which the people heard from their Prophets and the first of that which they began with in Da'wah to Allaah was the call to His *Tawheed*. This is because it is the foundation upon which the religion is built. The example of the religion is like that of a tree. From that which is known is that the tree has a trunk and it has branches. The tree cannot stand

except with its trunk. Likewise, the religion cannot stand except with its foundation and that is *Tawheed.*

﴿ أَلَمْ تَرَ كَيْفَ ضَرَبَ ٱللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِى ٱلسَّمَآءِ ﴿٢٤﴾ ﴾

> **"See you not how Allaah sets forth a parable? - A goodly word as a goodly tree, whose trunk is firmly fixed, and its branches (reach) to the sky (i.e. very high)."** [*Soorah Ibrahim* 14: 24]

Just as if the trunk is cut the tree will die, likewise, if the religion is not predicated upon *Tawheed* it will not benefit. Hence, the status of *Tawheed* in the religion is like the status of the trunk to the trees and the foundation of the building.

From that which indicates the fact that *Tawheed* is the focal point of the call of the Prophets and messengers, and the center piece of their message is the statement of the Prophet (ﷺ) in that which is authentically narrated from him that he said:

الْأَنْـبِـيَـاءُ إِخْـوَةٌ مِـنْ عَـلَّاتٍ ، أُمَّـهَـاتُـهُـمْ شَـتَّـى وَ دِيـنُـهُـمْ وَاحِـدٌ

"The Prophets are paternal brothers and their mothers are different; and their religion is one."[1]

Meaning, their creed is one; all of them are callers to the *Tawheed* of Allaah. Their mothers are different, meaning, their legislations are different.

﴿ لِكُلٍّ جَعَلْنَا مِنكُمْ شِرْعَةً وَمِنْهَاجًا ﴾

"To each among you, We have prescribed a law and a clear way." [*Soorah Al-Ma'idah* 5:48]

<u>The Third Matter</u>: From the distinguishing characteristics of *Tawheed* is that it is the first obligation upon the responsible person. The first of that which is obligatory upon the person in order to enter into this religion is *Tawheed;* and the first of that

[1] Reported by Muslim (no. 2365) from the Hadeeth of Aboo Hurayrah, may Allaah be pleased with him.

which the person begins with in calling to Allaah, the Glorified and High, is *Tawheed*. Many evidences prove this. From them is the statement of the Prophet (ﷺ),

أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللهُ

> **"I have been commanded to fight the people until they testify that none has the right to be worshiped except Allaah."**[2]

From them as well is his statement to Mu'aadh ibn Jabal, may Allaah be pleased with him, when he sent him to Yemen:

إِنَّكَ تَقْدِمُ عَلَى قَوْمٍ أَهْلِ الْكِتَابِ فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَيْهِ عِبَادَةَ اللهِ عَزَّ وَ جَلَّ

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[2] Reported by Al-Bukhaaree (nos. 25 and 1399) and Muslim (nos. 21 and 22) from the Hadeeth of Aboo Hurayrah, Ibn Umar, and others, may Allaah be please with them.

"Indeed you are going to a people from the people of the Book; so let the first thing you call them to be the worship of Allaah, the Mighty and Majestic."[3]

In another narration:

إِنَّكَ تَقْدَمُ عَلَى قَوْمٍ أَهْلِ كِتَابٍ فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَيْهِ أَنْ يُوَحِّدُوا اللهَ تَعَالَى .

"Indeed you are going to a people from the people of the Book; so let the first thing you call them to be that they single out Allaah, the Exalted, with Tawheed."[4]

Another narration bears the wording:

إِنَّكَ سَتَأْتِي قَوْمًا أَهْلَ كِتَابٍ ، فَإِذَا جِئْتَهُمْ فَادْعُهُمْ إِلَى أَنْ يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللهُ ، وَ أَنَّ مُحَمَّدًا رَسُولُ اللهِ

[3] Reported by Al-Bukhaaree (no. 1458) and Muslim (no. 19)

[4] Reported by Al-Bukhaaree (no. 7372)

"Indeed you will encounter a people from the people of the Book. When you come to them call them to testify that none has the right to be worshiped except Allaah and that Muhammad is the Messenger of Allaah."[5]

Therefore, *Tawheed* is the first of that which is obligatory upon the responsible person and they (must) begin with it. It is the first of that with which the person enters into this religion and it is the foundation upon which it is built.

<u>The Fourth Matter</u>: From the distinguishing characteristics of *Tawheed* is that it is a reason for safety and guidance in the Dunyaa and the hereafter. Read this within the statement of Allaah, the Glorified and High:

﴿ٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يَلْبِسُوٓا۟ إِيمَٰنَهُم بِظُلْمٍ أُو۟لَٰٓئِكَ لَهُمُ ٱلْأَمْنُ وَهُم
مُّهْتَدُونَ ٨٢﴾

"It is those who believe and confuse not their belief with Dhulm (wrong i.e. by worshipping

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[5] Reported by Al-Bukhaaree (no. 1496)

others besides Allaah), for them (only) there is security and they are the guided." [*Soorah Al-An'am* 6:82]

Therefore, safety is within the Hand of Allaah; and He does not give it except to the Muwahhid who makes his religion purely for Him, Glorified and Exalted be He. When this verse was revealed, as has come within the authentic Hadeeth, the affair was difficult for the companions, may Allaah be pleased with them. They came to the Prophet (ﷺ) and said:

> *"O Messenger of Allaah, who from amongst us has not done wrong to himself?"*

Meaning, there is none from amongst us except that he has wronged himself. Allaah says:

﴿ٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يَلْبِسُوٓا۟ إِيمَـٰنَهُم بِظُلْمٍ أُو۟لَـٰٓئِكَ لَهُمُ ٱلْأَمْنُ وَهُم
مُّهْتَدُونَ ﴿٨٢﴾﴾

"It is those who believe and confuse not their belief with Zulm (wrong i.e. by worshipping others besides Allaah), for them (only) there is

> **security and they are the guided."** [*Soorah Al-An'am* 6:82]

So the meaning of that is we have no safety or guidance; because each of us has wronged himself. So the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: **"That it not it,"** meaning, this is not the meaning of **"wrong"** in the verse. **"Have you not read the statement of the righteous slave?"** meaning, Luqmaan the wise:

﴿إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ۝١٣﴾

> **"Verily! Joining others in worship with Allaah is a great Dhulm (wrong) indeed."** [*Soorah Luqman* 31:13]

The Prophet, upon him be prayers and peace, explained **"wrong"** in this verse to mean polytheism. This statement denotes that he who believes and does not associate partners with Allaah shall have safety and guidance in the Dunyaa and the hereafter. This is from the characteristics of *Tawheed*: He who is a Muwahhid, Allaah, the Glorified and High, will grant him safety and guidance in the Dunyaa and the Hereafter.

<u>The Fifth Matter</u>: From the distinguishing characteristics of *Tawheed* is that *Tawheed* contains safety from inconsistency and contradiction; as opposed to the other creeds; for they are inconsistent and contradictory. What indicates this is the statement of Allaah, the Glorified and High:

﴿ وَلَوْ كَانَ مِنْ عِندِ غَيْرِ ٱللَّهِ لَوَجَدُوا۟ فِيهِ ٱخْتِلَٰفًا كَثِيرًا ﴿٨٢﴾ ﴾

"Had it been from other than Allaah, they would surely have found therein much contradictions." [*Soorah An-Nisa* 4:82]

The creeds which the people contrive and invent contain much contradiction and inconsistency. As for correct *Eemaan,* sound creed, and firm *Tawheed* derived from the Book of Allaah and the *Sunnah* of His Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), it is safe from all of that.

<u>The Sixth</u>: From the distinguishing characteristics of *Tawheed* is that it corresponds to the sound Fitrah (innate disposition) and the upright intellect. Hence, *Tawheed* is the religion of the Fitrah. If the person were to be left alone, his Fitrah would not accept other than *Tawheed* because it corresponds with the

Fitrah. Rather, it is the Fitrah, as Allaah the Glorified and High, said:

﴿ فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ ٱللَّهِ ٱلَّتِى فَطَرَ ٱلنَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ ٱللَّهِ ۚ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾ ﴾

"So set you (O Muhammad ﷺ) your face towards the religion of pure Islamic Monotheism (worship none but Allaah Alone) Allaah's Fitrah, with which He has created mankind. No change let there be in the creation of Allaah, that is the straight religion, but most of men know not." [*Soorah Ar-Rum* 30:30]

As for polytheism, it is a departure from the Fitrah and a deviation from it. Due to this, there has come within the Hadeeth Qudsee that Allaah, the Exalted, said:

وَ إِنِّي خَلَقْتُ عِبَادِي حُنَفَاء كُلَّهُمْ ، وَ إِنَّهُمْ أَتَتْهُمُ الشَّيَاطِينَ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ

"Indeed I have created all My slaves as monotheists. Then the devils came to them and diverted them from their religion."[6]

His statement: **"Indeed I have created all My slaves as monotheists,"** means: Upon the Fitrah, which is *Tawheed*. His statement: **"...Then the devils came to them and diverted them,"** means: They caused them to deviate from their religion.

There has come within the Saheeh from the Hadeeth of Aboo Hurayrah, may Allaah be pleased with him, from the Prophet (ﷺ) that he said:

مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ ، فَأَبَوَاهُ يُهَوِّدَانِهِ ، وَ يُنَصِّرَانِهِ كَمَا تُنْتِجُونَ الْبَهِيمَةَ ،

[6] Reported by Muslim (no. 2865) from the Hadeeth of 'Iyyaadh ibn Himaar Al-Mujaashi'ee, may Allaah be pleased with him.

هَلْ تَجِدُونَ فِيهَا مِنْ جَدْعَاءَ ، حَتَّى تَكُونُوا أَنْتُمْ تَجْدَعُونَهَا ؟

"There is no child born except that he is born upon the Fitrah. Then his parents make him a Jew or a Christian. Just as you help the animals give birth. Do you find among their offspring a mutilated one until you mutilate them yourself?"[7]

In another narration:

فَأَبَوَاهُ يُهَوِّدَانِهِ ، أَوَ يُنَصِّرَانِهِ أَوَ يُمَجِّسَانِهِ ، كَمَا تُنْتَجُ الْبَهِيمَةُ بَهِيمَةً جَمْعَاءَ ، هَلْ تُحِسُّونَ فِيهَا مِنْ جَدْعَاءَ ؟

"His parents make him a Jew, a Christian, or a Magian. Just as the animal gives birth to a healthy animal. Do you find any mutilation upon it?"[8]

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[7] Reported by Al-Bukhaaree (no. 6599)

[8] Reported by Al-Bukhaaree (no. 1358) and Muslim (no. 2658)

The animal comes from the womb of its mother being sound and completely formed; with two ears and its extremities. If a foot is cut from it or a hand or an ear or the likes of that, then this is not the origin of its make-up. This is only by the action of the people after it had come out whole and complete. The Prophet (ﷺ) said: **"...until you mutilate them yourself?"** Likewise, the child is born upon the Fitrah. So if he is made a Christian or a Jew or a Magian, or he falls into any type of deviation, misguidance, or strays into falsehood then this is by the action of the parents or due to the environment in which he grows up. The child from us grows up upon that which his parents accustom him to. The Prophet (ﷺ) said: **"His parents make him a Jew, a Christian, or a Magian,"** He didn't say: **"Or make him a Muslim."** This is because he was born upon the Fitrah. Hence, *Tawheed* is the religion of the Fitrah. As for polytheism and other than it from misguidance and falsehood, all of that opposes the Fitrah and is contrary to it.

As it relates to its agreement with the upright intellects, the upright intellect which has not deviated nor has it gone astray is not pleased except with

Tawheed nor does it accept anything other than *Tawheed*. Who is it that has a sound intellect and can be pleased with multiple gods; or attachment to shrines and dust?!

﴿ءَأَرْبَابٌ مُّتَفَرِّقُونَ خَيْرٌ أَمِ ٱللَّهُ ٱلْوَٰحِدُ ٱلْقَهَّارُ ﴿٣٩﴾ مَا تَعْبُدُونَ
مِن دُونِهِۦٓ إِلَّآ أَسْمَآءً سَمَّيْتُمُوهَآ أَنتُمْ وَءَابَآؤُكُم مَّآ أَنزَلَ ٱللَّهُ
بِهَا مِن سُلْطَٰنٍ﴾

"Are many different lords (gods) better or Allaah, the One, the Irresistible? You do not worship besides Him but only names which you have named (forged), you and your fathers, for which Allaah has sent down no authority." [*Soorah Yusuf* 12:39-40]

The monotheist of the time of pre-Islamic ignorance, Zayd ibn 'Amr ibn Nufayl, said when he left the religion of his people:

"Shall I worship one lord or a thousand Lords;
If it be that the affairs are divided."

"I have withdrawn from both Al-Laat and Al-'Uzaa; This is that which the firm and patient do."

"I will not worship 'Uzzaa nor her two daughters; Nor the two idols of Banee 'Amr will I visit."

He used to censure the Quraysh for slaughtering (for the idols). He would say: *"Allaah created the sheep and sent down water for it from the heavens and planted (greenery) for it within the earth. You slaughter it with other than the Name of Allaah."* (He would say this) in repudiation of that and deeming it to be an atrocity.[9]

There is nothing more evident or apparent within the minds than their recognition of the perfection of the Creator of this universe and His being absolved from having defects and deficiencies; as well as His being singled out with humility and humbleness (before Him). The Messengers have come to remind regarding this knowledge and its details. The excellence of *Tawheed* and the hideousness of polytheism is affirmed within the minds and the

[9] As-Seerah by Ibn Is'haaq 2/96

Fitrah. It is known by the one who has a living heart, a sound mind and upright Fitrah.

<u>**The Seventh**</u>: From the distinguishing characteristics of *Tawheed* is that *Tawheed* is the true, lasting, and perpetual connection within the Dunyaa and the Hereafter. There is no absolute connection between the people like the connection of *Tawheed.* This is because this connection which is between the people of *Tawheed* and *Eemaan* is a lasting, continuous, and perpetual connection in the Dunyaa and the Hereafter.

﴿ٱلْأَخِلَّآءُ يَوْمَئِذٍۭ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا ٱلْمُتَّقِينَ ٦٧﴾

"Friends on that Day will be foes one to another except the pious." [*Soorah Az-Zukhruf* 43:67]

In another verse:

﴿وَتَقَطَّعَتْ بِهِمُ ٱلْأَسْبَابُ ١٦٦﴾

"Then all their relations will be cut off from them." [*Soorah Al-Baqarah* 2:166]

Meaning, the connections and relationships. Hence, all relations will be cut and all love will vanish. Every relationship will cease within the exception of the love, connection, and relationship upon *Tawheed* and *Eemaan* in Allaah, the Mighty and Majestic. That which is for Allaah will remain connected. That which is for other than Him will sever and separate. However strong the connection may be and however deep-rooted the tie, it shall end, either in the Dunyaa or in the Hereafter; with the exception of the connection which I based upon Allaah's *Tawheed* and excellence in His *Eemaan*. This is a perpetual, continuous, and lasting connection, in the Dunyaa and the Hereafter.

The Eighth Affair: From the distinguishing characteristics of *Tawheed* is the soundness of its source. For it is derived from a pure spring and a clear pond. It is extracted from the Book of Allaah, the Owner of Majesty; and from the *Sunnah* of His Messenger—may prayers and peace from Allaah be upon him—the one who does not speak of his own desire; he only speaks based upon the revelation

revealed to him. Details regarding this issue shall come.

<u>The Ninth Affair</u>: From the distinguishing characteristics of *Tawheed* is firmness and protection; for Allaah, the Blessed and High, has taken the responsibility of safeguarding this *Tawheed* and safeguarding this religion and preserving it. Allaah, the Mighty and Majestic, said:

﴿ هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوْ كَرِهَ ٱلْمُشْرِكُونَ ﴿٣٣﴾ ﴾

"It is He Who has sent His Messenger (Muhammad ﷺ) with guidance and the religion of truth (*Islaam*), to make it superior over all religions even though the polytheists hate (it)." [*Soorah At-Tawbah* 9:33]

Allaah, the Majestic, said:

﴿ ۞ إِنَّ ٱللَّهَ يُدَٰفِعُ عَنِ ٱلَّذِينَ ءَامَنُوٓا۟ ﴾

"Truly, Allaah defends those who believe." [*Soorah Al-Hajj* 22:38]

Allaah, the Glorified and High, said:

"And (as for) the believers it was incumbent upon Us to help (them)." [*Soorah Ar-Rum* 30:47]

Allaah, the Mighty and Majestic, said:

﴿ يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ ﴾

"Allaah will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter." [*Soorah* Ibrahim 14:27]

<u>The Tenth Affair</u>: From the distinguishing characteristics of *Tawheed* is it containing many fruits, abundant virtues, and various (praiseworthy) effects in the Dunyaa and the Hereafter. There shall come speech regarding some of it at the end and conclusion of this dissertation.

THE SECOND ISSUE: THE DEFINITION OF *TAWHEED* AND ITS REALITY

Tawheed is a verbal noun for the verb: وَحَّدَ يُوَحِّدُ تَوْحِيدًا It is a basis which indicates the singling out of something. The *Tawheed* of Allaah is to single Him out and negate partners from Him in His rights and things which are specific to Him. He has no partner in anything which is specific to Him nor in that which is His rights upon His slaves.

Lordship—which is management of the universe by way of creation, provision, giving life, causing death, and control—is from the things specific to Allaah, the Mighty and Majestic.

His Beautiful Names and Lofty Attributes, His authoritative will, His All-Inclusive Ability, His Vast Knowledge, and His Perfection in His Names and Attributes, (all) this is from the things specific to Allaah, the Mighty and Majestic. So he who gives any created being anything from that which is specific to Allaah has nullified, by way of that, his *Tawheed*.

The right of Allaah, the Glorified and High, upon His slaves is that they worship Him and do not associate anything is worship with Him; as is within the Hadeeth of Mu'aadh, may Allaah be pleased with him. The Prophet (ﷺ) said to him:

يَـا مُـعَـاذُ ، تَـدْرِي مَـا حَـقُّ اللهِ عَـلَـى الْـعِـبَـادِ ؟

"O Mu'aadh, do you know the right of Allaah upon the slaves?"

He said: *"I said: 'Allaah and His Messenger know best.' He said:*

فَـإِنَّ حَـقَّ اللهِ عَـلَـى الْـعِـبَـادِ أَنْ يَـعْـبُـدُوهُ وَ لَا يُـشْـرِكُـوا بِـهِ شَـيْـئًـا ، وَ حَـقَّ الْـعِـبَـادِ عَـلَـى اللهِ أَنْ لَا يُـعَـذِّبَ مَـنْ لَا يُـشْـرِكُ بِـهِ شَـيْـئًـا

"The right of Allaah upon His slaves is that they should worship Him and not associate anything as a partner with Him; and the right of the slaves upon Allaah is that He will not

> **punish those who do not associate anything as a partner with Him."**[10]

Therefore, worship is a right exclusively for Allaah, the Glorified and High. So he who gives any share of worship to other than Allaah has nullified—by way of that—his *Tawheed*.

Hence, *Tawheed* is to single out Allaah, Majestic be He, in His rights and things which are specific to Him. Shirk is to equate other than Allaah to Allaah, the Mighty and Majestic, in any of His rights or things which are specific to Him. Therefore, this is the reality of *Tawheed*: That we single out Allaah and that we do not associate any partner with Him. Allaah, the Mighty and Majestic, said:

﴿ ۞ وَٱعْبُدُوا۟ ٱللَّهَ وَلَا تُشْرِكُوا۟ بِهِۦ شَيْـًٔا ﴾

> **"Worship Allaah and join none with Him in worship."** [*Soorah An-Nisa* 4:36]

Allaah, the Majestic and High, said:

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[10] Reported by Al-Bukhaaree (nos. 2856 and 5967) and Muslim

﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ ﴾

"And your Lord has decreed that you worship none but Him." [*Soorah Al-Isra* 17:23]

Allaah, the Glorified and High, said:

﴿ وَمَآ أُمِرُوٓا۟ إِلَّا لِيَعْبُدُوا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ ﴾

"And they were commanded not, but that they should worship Allaah, and worship none but Him Alone." [*Soorah Al-Bayyinah* 98:5]

The verses which bear this meaning are many. And by way of this it becomes clear that *Tawheed* is three categories: *Tawheed* of Lordship (Ruboobiyah), *Tawheed* of the Names and Attributes (Al-Asmaa was-Sifaat), and *Tawheed* of Worship (Al-Uloohiyah).

As for *Tawheed* of Lordship: It is to single out Allaah with the belief that He Alone is the Creator, the Provider, the Owner, the Giver of Blessings, the Controller; the One who has no partner in any of that. Allaah, the Exalted, says:

﴿ قُلْ مَن رَّبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ قُلِ ٱللَّهُ ۚ ﴾

"Say (O Muhammad ﷺ): 'Who is the Lord of the heavens and the earth?' Say: '(It is) Allaah.'" [*Soorah ar-Ra'd* 13:16]

Allaah also said:

﴿ قُل لِّمَنِ ٱلْأَرْضُ وَمَن فِيهَآ إِن كُنتُمْ تَعْلَمُونَ ﴿٨٤﴾ سَيَقُولُونَ
لِلَّهِ ۚ قُلْ أَفَلَا تَذَكَّرُونَ ﴿٨٥﴾ قُلْ مَن رَّبُّ ٱلسَّمَٰوَٰتِ ٱلسَّبْعِ وَرَبُّ ٱلْعَرْشِ
ٱلْعَظِيمِ ﴿٨٦﴾ سَيَقُولُونَ لِلَّهِ ۚ قُلْ أَفَلَا تَتَّقُونَ ﴿٨٧﴾ قُلْ مَنۢ بِيَدِهِۦ
مَلَكُوتُ كُلِّ شَىْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِن كُنتُمْ تَعْلَمُونَ
﴿٨٨﴾ سَيَقُولُونَ لِلَّهِ ۚ قُلْ فَأَنَّىٰ تُسْحَرُونَ ﴿٨٩﴾ ﴾

"Say: 'Whose is the earth and whosoever is therein, if you know!' They will say: 'It is Allaah's!' Say: 'Will you not then remember?' Say: 'Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?' They will say: 'Allaah.' Say: 'Will you not then fear Allaah (believe in His Oneness, obey Him, believe in the Resurrection and Recompense

for each and every good or bad deed).' Say 'In Whose Hand is the sovereignty of everything (i.e. treasures of each and everything)? And He protects (all), while against Whom there is no protector, if you know.' They will say: '(All that belongs) to Allaah." Say: "How then are you deceived and turn away from the truth?'" [*Soorah Al-Mu'minun* 23:84-89]

Allaah, the Exalted, also said:

﴿ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ ۖ فَتَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ٦٤﴾

"That is Allaah, your Lord; then blessed be Allaah, the Lord of all that exists." [*Soorah Ghafir* 40:64]

Allaah also said:

﴿ٱللَّهُ خَٰلِقُ كُلِّ شَيْءٍ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ٦٢﴾

"Allaah is the Creator of all things, and He is the Wakîl (Trustee, Disposer of affairs, Guardian, etc.) over all things." [*Soorah Az-Zumar* 39:62]

The Second Category: *Tawheed* of the Names and Attributes. This is to single Him out with His beautiful Names and Lofty Attributes that have come within His Book and the *Sunnah* of His Prophet (صلى الله عليه وسلم). Allaah, the Exalted, has said:

﴿ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۖ لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ﴿٨﴾ ﴾

"Allaah! *Lâ ilâha illa Huwa* (none has the right to be worshipped but He)! To Him belong the Best Names." [*Soorah Taha* 20:8]

And He, Glorified and Exalted, has said:

﴿ قُلِ ٱدْعُوا۟ ٱللَّهَ أَوِ ٱدْعُوا۟ ٱلرَّحْمَٰنَ ۖ أَيًّا مَّا تَدْعُوا۟ فَلَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۚ ﴾

"Say (O Muhammad صلى الله عليه وسلم): 'Invoke Allaah or invoke the Most Beneficent (Allaah), by whatever name you invoke Him (it is the same), for to Him belong the Best Names.'" [*Soorah Al-Isra* 17:110]

Allaah, the Majestic and High, said:

﴿ هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ۖ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ۖ هُوَ ٱلرَّحْمَٰنُ
ٱلرَّحِيمُ ﴿٢٢﴾ هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ٱلْمَلِكُ ٱلْقُدُّوسُ
ٱلسَّلَٰمُ ٱلْمُؤْمِنُ ٱلْمُهَيْمِنُ ٱلْعَزِيزُ ٱلْجَبَّارُ ٱلْمُتَكَبِّرُ ۚ
سُبْحَٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾ هُوَ ٱللَّهُ ٱلْخَٰلِقُ ٱلْبَارِئُ
ٱلْمُصَوِّرُ ۖ لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۚ يُسَبِّحُ لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَهُوَ
ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢٤﴾ ﴾

"He is Allaah, than Whom none has the right to be worshipped; the All-Knower of the unseen and the seen (open). He is the Most Beneficent, the Most Merciful. He is Allaah than Whom none has the right to be worshipped; the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allaah! (High is He) above all that they associate as partners with Him. He is Allaah, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that

is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise." [*Soorah Al-Hashr* 59:24]

The Third Category: The *Tawheed* of Worship; this is to single out Allaah, the Glorified and High, with worship; such as Du'aa, hope, fear, vows, sacrifice, prayer, fasting, etc. from the acts of worship. Also, it is making the religion purely for Him and freeing oneself from polytheism; as Allaah has said:

﴿ وَمَآ أُمِرُوٓا۟ إِلَّا لِيَعْبُدُوا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ ﴾

"And they were commanded not, but that they should worship Allaah, and worship none but Him Alone." [*Soorah Al-Bayyinah* 98:5]

Allaah, the Mighty and Majestic, said:

﴿ أَلَا لِلَّهِ ٱلدِّينُ ٱلْخَالِصُ ﴾

"Surely, the religion (i.e. the worship and the obedience) is for Allaah only." [*Soorah Az-Zumar* 39:3]

Allaah also said:

﴿ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُ ۖ وَبِذَٰلِكَ أُمِرْتُ ﴾

"Say (O Muhammad ﷺ): "Verily, my prayer, my sacrifice, my living, and my dying are for Allaah, the Lord of all that exists. He has no partner." [*Soorah Al-An'am* 6:162-163]

The Prophet (ﷺ) said:

مَنْ مَاتَ وَ هُوَ يَدْعُو مِنْ دُونِ اللهِ نِدًّا دَخَلَ النَّارَ

"He who dies while he calls upon other than Allaah as a rival will enter the Fire."[11]

This is *Tawheed* and this is its reality.

Each of these three categories has an antithesis. (Al-Haafidh Al-Hakamee said):

"if you know that Tawheed of Lordship is to affirm that Allaah, the Exalted, is the Creator, the Provider, the Giver

11 Reported by Al-Bukhaaree (no. 4497) (and it is his wording) and Muslim (no. 92) from the Hadeeth of 'Abdullah ibn Mas'ood, may Allaah be pleased with him

of Life, the Causer of Death, the Controller of all affairs, the Manager of His entire creation, and He has no partner in His dominion, then the opposite of that is for the slave to believe in the existence of a manager along with Allaah in that which none has the ability to do except Allaah, the Mighty and Majestic.

And if you know that Tawheed of the Names and Attributes is that Allaah is called upon with that which He has named Himself and He is described with that which He has described Himself and that which His Messenger Muhammad (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) has described Him with and that resemblances and likenesses are negated from Him, then the opposite of that is two things; together they comprise Ilhaad (deviation with the Names and Attributes):

- *Negating that from Allaah, the Mighty and Majestic, and absolving Him of Attributes of Perfection and the Descriptions of Majesty that are affirmed within the Book and the Sunnah*
- *Likening the Attributes of Allaah to the attributes of the creation*

Allaah, the Exalted, has said:

﴿ لَيْسَ كَمِثْلِهِۦ شَىْءٌ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ١١ ﴾

"There is nothing like unto Him, and He is the All-Hearer, the All-Seer." [*Soorah Ash-Shura* 42:11]

Allaah, the Exalted, said:

﴿ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِۦ عِلْمًا ﴿١١٠﴾ ﴾

"He (Allaah) knows what happens to them (His creatures) in this world, and what will happen to them (in the Hereafter), and they will never compass anything of His Knowledge." [*Soorah Ta-Ha* 20:110]

If you know that Tawheed of Worship is to single out Allaah, the Exalted, with all types of worship and to negate worship from all else besides Allaah, the Blessed and High, then the opposite of that is to give any type of worship to other than Allaah, the Mighty and Majestic. This is that which has overtaken the polytheists; and regarding it was the dispute between all of the Messengers and their nations."[12]

[12] Ma'aarij Al-Qabool by Shaykh Haafidh Al-Hakamee 1/418

THE THIRD ISSUE: ACTUALIZING *TAWHEED* AND ITS PERFECTION

The actualization of *Tawheed* is a lofty grade, an exalted station, and a noble rank. The Prophet (ﷺ) mentioned that its people will enter paradise on the Day of Judgment without reckoning or punishment. It has come within the well-known Hadeeth, the Hadeeth of Ibn 'Abbaas and others, that he (ﷺ) said:

وَ مَعَهُمْ سَبْعُونَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَ لَا عَذَابٍ

> **"Along with them there will be 70,000 that shall enter paradise without reckoning or punishment."**

Then he mentioned them with his statement:

هُمُ الَّذِينَ لَا يَرْقُونَ ، وَ لَا يَسْتَرْقُونَ ، وَ لَا يَتَطَيَّرُونَ، وَ لَا يَكْتَوُونَ وَ عَلَى رَبِّهِمْ يَتَوَكَّلُونَ

"They are those who do not perform Ruqyah nor do they seek to have it done and they do not seek omen in the birds nor do they cauterize. They put their trust in their Lord."[13]

Therefore, this is a lofty grade as it relates to *Tawheed*; and it is the actualization of *Tawheed* and its perfection.

What is intended by the actualization of *Tawheed* is the completion of *Tawheed*, its perfection, and its purification and being cleansed from the filth of Shirk, innovations, and disobedience. These three affairs are referred to by the scholars as obstacles that block the traveler in his path to Allaah and the abode of the Hereafter; the obstacle of Shirk, the obstacle of Bid'ah and the obstacle of disobedience.

As for the obstacle of Shirk, the way out from it is by way of making the *Tawheed* purely for Allaah. As for

[13] Reported by Al-Bukhaaree (no. 5705) and Muslim (no. 220)

the obstacle of Bid'ah, the way out of it is by clinging to the *Sunnah* and following the Messenger (صَلَّىٰ اللَّهُ عَلَيْهِ وَسَلَّمَ) and traversing upon his methodology. As for the obstacle of disobedience, the way out of it is by distancing oneself from it and being cautious of falling into it as well as true repentance to Allaah, the Glorified and High, if one falls into any sins and disobedience. If the slave is upon this level then he will have attained the actualization of *Tawheed*.

The actualization of *Tawheed* is also of two (additional) levels: The actualization that is obligatory and the actualization that is recommended. All of the people of the two levels will enter paradise on the Day of Standing without reckoning or punishment:

The First Level from the Actualization of *Tawheed*: This is the level of the moderate. The moderate is the one who does that which is obligatory and leaves that which is prohibited. If this is the condition of the slave; that he preserves the obligations and requirements while avoiding the prohibitions, major sins, and atrocities, then he will have actualized the *Tawheed* that is obligatory, and he is from the moderate; and they are from those who will enter into

paradise without reckoning or punishment. This is one level.

<u>The Second Level</u>: This level is higher than the first; and it is the (type of) actualization of *Tawheed* that is recommended. It is the level of those who are foremost in doing good. They are those who, along with their preservation and observance of the obligations and staying away from the major sins and prohibited matters, they exert themselves in the extra and the superogatory deeds and the recommended acts.

These are those who actualize *Tawheed* in their two categories: The moderate and those who are foremost in good deeds. Each of them will enter paradise without reckoning or punishment. Allaah, the Exalted, says:

﴿ ثُمَّ أَوْرَثْنَا ٱلْكِتَـٰبَ ٱلَّذِينَ ٱصْطَفَيْنَا مِنْ عِبَادِنَا ۖ فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِۦ وَمِنْهُم مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌۢ بِٱلْخَيْرَٰتِ بِإِذْنِ ٱللَّهِ ۚ ذَٰلِكَ هُوَ ٱلْفَضْلُ ٱلْكَبِيرُ ﴿٣٢﴾ جَنَّـٰتُ عَدْنٍ يَدْخُلُونَهَا ﴾

> **"Then We gave the Book the (Qur'aan) for inheritance to such of Our slaves whom We chose. Then of them are some who wrong their own selves, and of them are some who follow a middle course, and of them are some who are, by Allaah's Leave, foremost in good deeds. That is indeed a great grace. 'Adn (Eden) Paradise will they enter, therein."** [*Soorah Fatir* 35:33]

Meaning, three (classes) will enter 'Adn paradise: 1. Those who wrong themselves, 2. Those who follow a middle course, 3. Those who are foremost in good deeds.

As for those who follow the middle course and those who are foremost in doing good, their entrance into paradise will be right away, without reckoning. However, as for the one who wrongs himself with sins which are less than Shirk, he will enter paradise (as well). However, he will not enter right away without reckoning or punishment like the one who follows the middle course and the one who is foremost in doing good. Rather, he is subject to the punishment and reckoning. He is under the Will of

Allaah, the Mighty and Majestic. If He wills, He will punish him and if He wills He will forgive him.

THE FOURTH ISSUE: THE NULLIFIERS OF *TAWHEED* AND THAT WHICH MAKES IT DEFICIENT

Tawheed has nullifiers and things which make it deficient. The nullifiers of *Tawheed* are those things which render the actions null and they invalidate the entire religion. They are: Disbelief in Allaah, Shirk, and pure hypocrisy. Disbelief, along with its types, Shirk, along with its types, and major hypocrisy along with its types are all nullifiers of *Tawheed* which negate *Tawheed* at its base and destroy it at its foundation. Allaah, the Exalted, says:

﴿ إِنَّ ٱلْمُنَٰفِقِينَ فِى ٱلدَّرْكِ ٱلْأَسْفَلِ مِنَ ٱلنَّارِ ﴾

"Verily, the hypocrites will be in the lowest depths (grade) of the Fire." [*Soorah An-Nisa* 4:145]

Allaah also said:

﴿ وَمَن يَكْفُرْ بِٱلْإِيمَٰنِ فَقَدْ حَبِطَ عَمَلُهُۥ ﴾

"And whosoever disbelieves in *Eemaan* (the faith) then fruitless is his work." [*Soorah Al-Ma'idah* 5:5]

Allaah, the Exalted, says:

﴿ وَلَقَدْ أُوحِىَ إِلَيْكَ وَإِلَى ٱلَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ ٱلْخَٰسِرِينَ ﴿٦٥﴾ ﴾

"And indeed it has been revealed to you (O Muhammad ﷺ), as it was to those before you: 'If you join others in worship with Allaah, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers." [*Soorah Az-Zumar* 39:65]

Hence, *Tawheed* is nullified, destroyed, and invalidated by major Shirk in its (various) types, major Nifaaq (hypocrisy) in its various types, and major disbelief in its various types. Regarding this

general affair, to speak regarding it and its details would be long.

As for that which makes *Tawheed* deficient, they are the matters which weaken *Tawheed* but they do not nullify or destroy it at its base. From that is minor disbelief and hypocrisy in belief. Such as that which has come within the Hadeeth:

آيَةُ الْمُنَافِقِ ثَلَاثٌ : إِذَا حَدَّثَ كَذَبَ ، وَ إِذَا وَعَدَ أَخْلَفَ ، وَ إِذَا اؤْتُمِنَ خَانَ

"The signs of the hypocrite are three: 1. When he speaks he lies, 2. When he promises he breaks it, 3. When he is entrusted be betrays."[14]

These are things which make *Tawheed* deficient; if they are found within a person then his *Tawheed* and his *Eemaan* are made deficient. Likewise, minor Shirk and statements of polytheism which the person does not intend; they only occurred by way of the tongue. This makes his *Tawheed* deficient. As for if he actually

[14] Reported by Al-Bukhaaree (no. 33) and Muslim (no. 58) from the Hadeeth of Aboo Hurayrah, may Allaah be pleased with him

believes in the reality of it (i.e., the statement) then this is from major Shirk which nullifies *Tawheed*.

Due to this, it is befitting for the believer to safeguard his *Tawheed* and be concerned with it by staying away from all things which nullify it and make it deficient.

Shaykh Abdur-Rahman ibn Hasan, may Allaah have mercy upon him, said:

> *"Know, that the opposite of Tawheed is Shirk; and it is of three types: Major Shirk, Minor Shirk, and Inconspicuous Shirk.*

The Proof for Major Shirk: Allaah, the Exalted, said:

﴿ إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ ۚ وَمَن يُشْرِكْ بِٱللَّهِ فَقَدْ ضَلَّ ضَلَٰلًۢا بَعِيدًا ﴿١١٦﴾ ﴾

"Verily! Allaah forgives not (the sin of) setting up partners in worship with Him, but He forgives whom he pleases sins other than that, and whoever sets up partners in worship with

Allaah, has indeed strayed far away." [*Soorah An-Nisa* 4:116]

Allaah, the Exalted, said:

﴿ وَقَالَ ٱلْمَسِيحُ يَٰبَنِىٓ إِسْرَٰٓءِيلَ ٱعْبُدُوا۟ ٱللَّهَ رَبِّى وَرَبَّكُمْ ۖ إِنَّهُۥ مَن يُشْرِكْ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ وَمَأْوَىٰهُ ٱلنَّارُ ۖ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ ﴿٧٢﴾ ﴾

"But the Messiah ['Iesa (Jesus)] said: 'O Children of Israel, worship Allaah, my Lord and your Lord.' Verily, whosoever sets up partners in worship with Allaah, then Allaah has forbidden Paradise for him, and the Fire will be his abode. And for the wrongdoers there are no helpers." [*Soorah Al-Ma'idah* 5:72]

It is of four types:

- *The First Type: Shirk in Du'aa (supplication). The proof is the statement of Allaah, the Exalted:*

﴿ فَإِذَا رَكِبُوا۟ فِى ٱلْفُلْكِ دَعَوُا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ فَلَمَّا نَجَّىٰهُمْ إِلَى
ٱلْبَرِّ إِذَا هُمْ يُشْرِكُونَ ﴿٦٥﴾ لِيَكْفُرُوا۟ بِمَآ ءَاتَيْنَٰهُمْ وَلِيَتَمَتَّعُوا۟ ۖ فَسَوْفَ
يَعْلَمُونَ ﴿٦٦﴾ ﴾

"And when they embark on a ship, they invoke Allaah, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others. So that they become ingrate for that which We have given them, and that they take their enjoyment (as a warning and a threat), but they will come to know." [*Soorah Al-'Ankabut* 29:65-66]

- *The Second Type: Shirk An-Niyyah (Intention). This is the motivation or objective (behind the action). The proof is the statement of Allaah, the Exalted:*

﴿ مَن كَانَ يُرِيدُ ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَٰلَهُمْ فِيهَا وَهُمْ
فِيهَا لَا يُبْخَسُونَ ﴿١٥﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ لَيْسَ لَهُمْ فِى ٱلْءَاخِرَةِ إِلَّا ٱلنَّارُ ۖ
وَحَبِطَ مَا صَنَعُوا۟ فِيهَا وَبَٰطِلٌ مَّا كَانُوا۟ يَعْمَلُونَ ﴿١٦﴾ ﴾

"Whosoever desires the life of the world and its glitter; to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire; and vain are the deeds they did therein. And of no effect is that which they used to do." [*Soorah Hud* 11:15-16]

- *The Third Type: Shirk At-Taa'ah (obedience). The proof is the statement of Allaah, the Exalted:*

﴿ ٱتَّخَذُوٓا۟ أَحْبَارَهُمْ وَرُهْبَٰنَهُمْ أَرْبَابًا مِّن دُونِ ٱللَّهِ
وَٱلْمَسِيحَ ٱبْنَ مَرْيَمَ وَمَآ أُمِرُوٓا۟ إِلَّا لِيَعْبُدُوٓا۟

إِلَـٰهًا وَٰحِدًا ۖ لَّآ إِلَـٰهَ إِلَّا هُوَ ۚ سُبْحَـٰنَهُۥ عَمَّا يُشْرِكُونَ ﴿٣١﴾

"They (Jews and Christians) took their rabbis and their monks to be their lords besides Allaah and (they also took as their Lord) Messiah, son of Maryam (Mary), while they were commanded to worship none but One Ilâh (God)-none has the right to be worshipped but He. Praise and glory be to Him, from having the partners they associate (with Him)." [*Soorah At-Tawbah* 9:31]

The explanation which has no ambiguity therein is: Obeying the scholars and worshipers in disobedience of Allaah, the Glorified; and it is not supplicating to them. As the Messenger of Allaah (ﷺ) explained to 'Adiyy ibn Haatim when he asked him about it and he said: 'We did not used to worship them.' He mentioned to him that their worship of them was obeying them in disobedience (of Allaah).

- *The Fourth Type: Shirk Al-Mahabbah (Love). The proof is the statement of Allaah, the Exalted:*

﴿ وَمِنَ ٱلنَّاسِ مَن يَتَّخِذُ مِن دُونِ ٱللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ
ٱللَّهِ ۖ وَٱلَّذِينَ ءَامَنُوٓا۟ أَشَدُّ حُبًّا لِّلَّهِ ۗ وَلَوْ يَرَى ٱلَّذِينَ ظَلَمُوٓا۟ إِذْ يَرَوْنَ
ٱلْعَذَابَ أَنَّ ٱلْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ ٱللَّهَ شَدِيدُ ٱلْعَذَابِ ﴿١٦٥﴾ إِذْ تَبَرَّأَ
ٱلَّذِينَ ٱتُّبِعُوا۟ مِنَ ٱلَّذِينَ ٱتَّبَعُوا۟ وَرَأَوُا۟ ٱلْعَذَابَ وَتَقَطَّعَتْ بِهِمُ
ٱلْأَسْبَابُ ﴿١٦٦﴾ وَقَالَ ٱلَّذِينَ ٱتَّبَعُوا۟ لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ
كَمَا تَبَرَّءُوا۟ مِنَّا ۗ كَذَٰلِكَ يُرِيهِمُ ٱللَّهُ أَعْمَٰلَهُمْ حَسَرَٰتٍ عَلَيْهِمْ ۖ وَمَا
هُم بِخَٰرِجِينَ مِنَ ٱلنَّارِ ﴿١٦٧﴾ ﴾

"And of mankind are some who take (for worship) others besides Allaah as rivals (to Allaah). They love them as they love Allaah. But those who believe, love Allaah more (than anything else). If only, those who do wrong could see, when they will see the torment, that all power belongs to Allaah and that Allaah is Severe in punishment. When those who were followed, disown (declare themselves innocent of) those who followed (them), and they see

the torment, then all their relations will be cut off from them. And those who followed will say: "If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves as innocent from) us." Thus Allaah will show them their deeds as regrets for them. And they will never get out of the Fire." [*Soorah Al-Baqarah* 2:165-167]

The second type is minor Shirk; which is Ar-Riyaa' (ostentation). The proof for it is the statement of Allaah, the Exalted:

﴿ فَمَن كَانَ يَرْجُوا۟ لِقَآءَ رَبِّهِۦ فَلْيَعْمَلْ عَمَلًا صَـٰلِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِۦٓ أَحَدًۢا ﴿١١٠﴾ ﴾

"So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord." [*Soorah Al-Kahf* 18:110]

The third type is inconspicuous Shirk. Its proof is the statement of the Prophet (ﷺ)

الشِّرْكُ فِي هَذِهِ الْأُمَّةِ أَخْفَى مِنْ دَبِيبِ النَّمْلِ عَلَى الصَّفَاةِ السَّوْدَاءِ فِي ظُلْمَةِ اللَّيْلِ

"Shirk, within this Ummah, is more inconspicuous than an ant crawling on a black rock in the darkness of night."

Its expiation is within his (ﷺ) statement:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أُشْرِكَ بِكَ شَيْئًا وَ أَنَا أَعْلَمُ، وَ أَسْتَغْفِرُكَ مِنَ الذَّنْبِ الَّذِي لَا أَعْلَمُ

"O Allaah, I seek refuge with you from associating partners with You knowingly and I seek Your forgiveness for that which I do not know."

Kufr (disbelief) is of two types:

The First: *Kufr which expels one from the religion. It is of five types:*

- *The First Type: Kufr of Denial. The proof is the statement of Allaah, the Exalted:*

﴿ وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ كَذَّبَ بِٱلْحَقِّ لَمَّا جَآءَهُۥٓ ۚ أَلَيْسَ فِى جَهَنَّمَ مَثْوًى لِّلْكَـٰفِرِينَ ﴿٦٨﴾ ﴾

"And who does more wrong than he who invents a lie against Allaah or denies the truth when it comes to him? Is there not a dwelling in Hell for disbelievers." [*Soorah Al-'Ankabut* 29:68]

- *The Second Type: Kufr of Arrogance and Refusal whilst Affirming (the truth). The proof is the statement of Allaah, the Exalted:*

﴿ وَإِذْ قُلْنَا لِلْمَلَـٰٓئِكَةِ ٱسْجُدُوا۟ لِـَٔادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ أَبَىٰ وَٱسْتَكْبَرَ وَكَانَ مِنَ ٱلْكَـٰفِرِينَ ﴿٣٤﴾ ﴾

"And (remember) when We said to the angels: "Prostrate yourselves before Adam.". And they prostrated except Iblees (Satan), he refused and

was proud and was one of the disbelievers." [*Soorah Al-Baqarah* 2:34]

- *The Third Type: Kufr of Doubt; this is a speculative Kufr. The proof is the statement of Allaah, the Exalted:*

﴿ وَدَخَلَ جَنَّتَهُۥ وَهُوَ ظَالِمٌ لِّنَفْسِهِۦ قَالَ مَآ أَظُنُّ أَن تَبِيدَ هَٰذِهِۦٓ أَبَدًا
﴿٣٥﴾ وَمَآ أَظُنُّ ٱلسَّاعَةَ قَآئِمَةً وَلَئِن رُّدِدتُّ إِلَىٰ رَبِّى لَأَجِدَنَّ خَيْرًا
مِّنْهَا مُنقَلَبًا ﴿٣٦﴾ قَالَ لَهُۥ صَاحِبُهُۥ وَهُوَ يُحَاوِرُهُۥٓ أَكَفَرْتَ بِٱلَّذِى
خَلَقَكَ مِن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ سَوَّىٰكَ رَجُلًا ﴿٣٧﴾ ﴾

"And he went into his garden while in a state (of pride and disbelief) unjust to himself. He said: 'I think not that this will ever perish. And I think not the Hour will ever come, and if indeed I am brought back to my Lord, I surely shall find better than this when I return to Him.' His companion said to him, during the talk with him: 'Do you disbelieve in Him Who created you out of dust (i.e. your father Adam), then out of Nutfah (mixed semen drops of

male and female discharge), then fashioned you into a man?" [*Soorah Al-Kahf* 18:35-37]

❖ *The Fourth Type: Kufr of Turning Away. The proof is the statement of Allaah, the Exalted:*

﴿ وَٱلَّذِينَ كَفَرُوا۟ عَمَّآ أُنذِرُوا۟ مُعْرِضُونَ ﴿٣﴾ ﴾

"But those who disbelieve turn away from that whereof they are warned." [*Soorah Al-Ahqaf* 46:3]

❖ *The Fifth Type: Kufr of Hypocrisy. The proof is the statement of Allaah, the Exalted:*

﴿ ذَٰلِكَ بِأَنَّهُمْ ءَامَنُوا۟ ثُمَّ كَفَرُوا۟ فَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٣﴾ ﴾

"That is because they believed, then disbelieved, therefore their hearts are sealed, so they understand not." [*Soorah Al-Munafiqun* 63:3]

<u>**The Second Category**</u>: is Minor Kufr; it does not expel one from the religion. This is Kufr An-Ni'mah

(ingratitude for the favor of Allaah). The proof is the statement of Allaah, the Exalted:

﴿ وَضَرَبَ ٱللَّهُ مَثَلًا قَرْيَةً كَانَتْ ءَامِنَةً مُّطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا
رَغَدًا مِّن كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ ٱللَّهِ فَأَذَاقَهَا ٱللَّهُ لِبَاسَ
ٱلْجُوعِ وَٱلْخَوْفِ بِمَا كَانُوا۟ يَصْنَعُونَ ﴿١١٢﴾ ﴾

"And Allaah puts forward the example of a township (Makkah), that dwelt secure and well content; its provision coming to it in abundance from every place, but it (its people) denied the Favors of Allaah (with ungratefulness). So Allaah made it taste the extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad ﷺ) which they (its people) used to do." [*Soorah An-Nahl* 16:112]

And His statement,

﴿ إِنَّ ٱلْإِنسَٰنَ لَظَلُومٌ كَفَّارٌ ﴿٣٤﴾ ﴾

"Verily! Man is indeed an extreme wrong-doer, - a disbeliever." [*Soorah Ibrahim* 14:34]

As for Nifaaq (hypocrisy), it is of two types: Hypocrisy in belief, and hypocrisy in action.

<u>As for hypocrisy in belief</u>, *it is of six types: 1.) Belying the Messenger, 2.) Belying some of that which the Messenger brought, 3.) Hating the Messenger, 4.) Hating that which the Messenger brought, 5.) Conspiring for the degradation of the religion of the Messenger, 6.) Hating to see the victory of the religion of the Messenger.*

These are the six types; the one who does them will be on the lowest depth of the Hellfire. We seek Allaah's refuge from the misery of hypocrisy.

<u>As for hypocrisy in action</u>, *it is of five types: 1.) When one speaks, he lies, 2.) When he disputes he becomes vulgar and insulting, 3.) When one makes a covenant he proves treacherous, 4.) When one is entrusted he betrays his trust, 5.) When one promises he breaks it. And Allaah knows best."*[15]

[15] Ad-Durur As-Saniyyah 3/66

THE FIFTH ISSUE: THE SOURCE OF *TAWHEED* AND ITS ORIGIN

Tawheed is the correct religion and firm *Eemaan* derived from the Book of Allaah and the *Sunnah* of His Prophet, upon him be prayers and peace. It is the only religion which was revealed by revelation from the heavens. All of that which the people have from creeds are different from *Tawheed* and are nullifiers of it. For they are creed which were planted within the earth by way of that which the people have contrived, invented, and made up. *Tawheed* is the only creed which was revealed from the heavens by way of revelation from Allaah. It is the religion which Allaah is pleased with for His slaves. Allaah, the Exalted, said:

﴿وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًاۚ﴾

"I am pleased with—for you—*Islaam* as your religion." [*Soorah Al-Ma'idah* 5:3]

Allaah, the Exalted, has said:

﴿ وَمَن يَبْتَغِ غَيْرَ ٱلْإِسْلَٰمِ دِينًا فَلَن يُقْبَلَ مِنْهُ ﴾

"And whoever seeks a religion other than *Islaam*, it will never be accepted of him." [*Soorah Aali Imran* 3:85]

Allaah, the Exalted, said:

﴿ وَمَن يَرْغَبُ عَن مِّلَّةِ إِبْرَٰهِـۧمَ إِلَّا مَن سَفِهَ نَفْسَهُۥ ﴾

"And who turns away from the religion of Ibraheem (Abraham) (i.e. Islamic Monotheism) except him who befools himself?" [*Soorah Al-Baqarah* 2:130]

Allaah, the Exalted, said:

﴿ إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلْإِسْلَٰمُ ﴾

"Truly, the religion with Allaah is *Islaam*." [*Soorah Aali Imran* 3:19]

Hence, *Tawheed* is the revelation from Allaah, the Mighty and Majestic, sent down to His slaves. It is the

religion of Allaah for which He has created the creation and brought them into existence to actualize. Due to this, there has preceded up mention of the statement of the Most High:

﴿ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ ٱعْبُدُوا ٱللَّهَ وَٱجْتَنِبُوا ٱلطَّٰغُوتَ ﴾

"And verily, We have sent among every Ummah nation a Messenger (proclaiming): "Worship Allaah (Alone), and avoid the false deities." [*Soorah An-Nahl* 16:36]

Allaah also said:

﴿ أَتَىٰٓ أَمْرُ ٱللَّهِ فَلَا تَسْتَعْجِلُوهُ ۚ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ۝١ يُنَزِّلُ ٱلْمَلَٰٓئِكَةَ بِٱلرُّوحِ مِنْ أَمْرِهِۦ عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦٓ أَنْ أَنذِرُوٓا أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱتَّقُونِ ۝٢ ﴾

"The Event ordained by Allaah will come to pass, so seek not to hasten it. Glorified and Exalted be He above all that they associate as partners with Him. He sends down the angels

with inspiration of His Command to whom of His slaves He pleases (saying): "Warn mankind none has the right to be worshipped but I, so fear Me." [*Soorah An-Nahl* 16:1-2]

As for that which is other than *Tawheed* from the creeds, they are creeds which are planted within the earth, that have been contrived and made up by man. Due to this, it was from the way of the Prophets in proving false the creeds which were amongst the people from Shirk, disbelief, hypocrisy, and other than that from the various types of misguidance that they would clarify that they did not come down by way of revelation. We have previously mentioned the statement of Yoosuf, upon him be peace, to the two companions of the prison:

﴿ ءَأَرْبَابٌ مُّتَفَرِّقُونَ خَيْرٌ أَمِ ٱللَّهُ ٱلْوَٰحِدُ ٱلْقَهَّارُ ﴿٣٩﴾ مَا تَعْبُدُونَ مِن دُونِهِۦٓ إِلَّآ أَسْمَآءً سَمَّيْتُمُوهَآ أَنتُمْ وَءَابَآؤُكُم مَّآ أَنزَلَ ٱللَّهُ بِهَا مِن سُلْطَٰنٍ ﴾

"Are many different lords (gods) better or Allaah, the One, the Irresistible? You do not

worship besides Him but only names which you have named (forged), you and your fathers, for which Allaah has sent down no authority." [*Soorah Yoosuf* 12:39-40]

Allaah, the Mighty and Majestic, said within Soorah An-Najm:

﴿ أَفَرَءَيْتُمُ ٱللَّٰتَ وَٱلْعُزَّىٰ ﴿١٩﴾ وَمَنَوٰةَ ٱلثَّالِثَةَ ٱلْأُخْرَىٰٓ ﴿٢٠﴾ أَلَكُمُ ٱلذَّكَرُ
وَلَهُ ٱلْأُنثَىٰ ﴿٢١﴾ تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰٓ ﴿٢٢﴾ إِنْ هِىَ إِلَّآ أَسْمَآءٌ سَمَّيْتُمُوهَآ
أَنتُمْ وَءَابَآؤُكُم مَّآ أَنزَلَ ٱللَّهُ بِهَا مِن سُلْطَٰنٍ ﴾

"Have you then considered Al-Laat, and Al-'Uzza, And Manaat (another idol of the pagan Arabs), the other third? Is it for you the males and for Him the females? That indeed is a division most unfair! They are but names which you have named, you and your fathers, for which Allaah has sent down no authority." [*Soorah An-Najm* 53:19-23]

Hud, upon him be peace, said to his people:

﴿ أَتُجَٰدِلُونَنِي فِيٓ أَسۡمَآءٖ سَمَّيۡتُمُوهَآ أَنتُمۡ وَءَابَآؤُكُم مَّا نَزَّلَ ٱللَّهُ بِهَا مِن سُلۡطَٰنٖۚ فَٱنتَظِرُوٓاْ إِنِّي مَعَكُم مِّنَ ٱلۡمُنتَظِرِينَ ٧١ ﴾

"Dispute you with me over names which you have named - you and your fathers, with no authority from Allaah? Then wait, I am with you among those who wait." [*Soorah Al-A'raf* 7:71]

Hence, the source of *Tawheed* and its origin is the Book of Allaah, the Mighty and Majestic, and the *Sunnah* of His Prophet (ﷺ). It is taken from this pure spring and clear fountain. As for the creeds which the people have their source is either that which their corrupt intellects incline towards and their filthy opinions direct them to, or it is inspiration from their wicked devils. (Ibn Taymiyah said):

"Inspiration is of two types: The first is inspiration from Ar-Rahman, the second is inspiration from Shaytaan. Allaah, the Exalted, said:

﴿ وَإِنَّ ٱلشَّيَـٰطِينَ لَيُوحُونَ إِلَىٰٓ أَوْلِيَآئِهِمْ لِيُجَـٰدِلُوكُمْ ۖ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿١٢١﴾ ﴾

"And certainly, the Shayateen (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them then you would indeed be Mushrikûn (polytheists)." [*Soorah Al-An'am* 6:121]

Allaah, the Exalted, said:

﴿ وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِىٍّ عَدُوًّا شَيَـٰطِينَ ٱلْإِنسِ وَٱلْجِنِّ يُوحِى بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ ٱلْقَوْلِ غُرُورًا ۚ ﴾

"And so We have appointed for every Prophet enemies - Shayateen (devils) among mankind and Jinn, inspiring one another with adorned speech as a delusion." [*Soorah Al-An'am* 6:112]

Allaah said:

﴿ هَلْ أُنَبِّئُكُمْ عَلَىٰ مَن تَنَزَّلُ ٱلشَّيَـٰطِينُ ﴿٢٢١﴾ ﴾

"Shall I inform you (O people!) upon whom the Shayateen (devils) descend?" [*Soorah Ash-Shu'ara* 26:221]

Al-Mukhtaar ibn Aboo 'Ubayd was from this category; to the point that it was said to Ibn 'Umar or Ibn 'Abbaas that he says that he receives revelation. He recited:

﴿وَإِنَّ ٱلشَّيَٰطِينَ لَيُوحُونَ إِلَىٰٓ أَوۡلِيَآئِهِمۡ لِيُجَٰدِلُوكُمۡۖ﴾

"And certainly, the Shayateen (devils) do inspire their friends (from mankind) to dispute with you." [*Soorah Al-An'am* 6:121]

It was said to the other that he claims to receive revelation, and he recited:

﴿هَلۡ أُنَبِّئُكُمۡ عَلَىٰ مَن تَنَزَّلُ ٱلشَّيَٰطِينُ ٢٢١﴾

"Shall I inform you (O people!) upon whom the Shayateen (devils) descend?" [*Soorah Ash-Shu'ara* 26:221]"[16]

[16] Majmoo' Al-Fataawaa 13/75

Shaytaan inspires the people of misguidance with creeds, ideas, whispers, and notions in which they believe, then they call the people to them by way of this inspiration which has descended upon them from Shaytaan, or with affairs which are connected to the person's corrupt inclinations. Then, the deeds and acts of worship are made to emanate from that. Taawoos said, in this regard:

> *"We or our scholars have experienced – and the religion is not derived from experiences nor are actions to be derived from dreams – one who says: 'I dreamt such and such,' and thus be builds a religion or creed upon it. And so on, from the sources from which many of the people derive creeds for which Allaah, the Blessed and High, sent down no authority."*

Hence, the blessed creed, the creed of *Tawheed* which is the religion of Allaah, the Glorified and High, besides which Allaah will not accept any other religion, is a creed that is derived from a pure stream and a clear fountain. He who drinks from the original stream and the pure fountain will find the other ponds to be filthy and defiled. However, the person

will not know the filth of these sources unless he knows the clear and pure pond which is the revelation of Allaah, the Glorified and High, and His inspiration. Due to this, many of the polytheists, after being guided and entering into *Tawheed,* it becomes clear to them that they were a people who did not have intellect. This is since in the time of their misguidance, Shirk, and falsehood they thought that that was the correct form of intelligence and the firm religion.

For this reason, some of the companions, may Allaah be pleased with them, would at times sit and mention some strange stories of that which occurred when they were upon Shirk, and they would praise Allaah Who had guided them to Al-*Islaam* and *Tawheed.* It is mentioned on the authority of Aboo 'Uthmaan Al-Hindee, who had witnessed the pre-Islamic days of ignorance and embraced *Islaam* during the time of the Messenger of Allaah (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ), but did not see him, that he said:

> *"During the time of pre-Islamic ignorance we used to worship stones. Once (whilst traveling) we heard a caller calling out: 'O travelers, indeed your lord*

> *has been destroyed. So seek out a lord.' Meaning, the stone which they had with them that they used to worship was lost. So we went out in great difficulty and humiliation. Whilst we were like this, searching, a caller cried out: 'Indeed we have found your lord, or something similar.' So we came to it and slaughtered sacrifices for it."*[17]

They had found another stone similar to that stone or near to it. So they went to it and made sacrifices for it; worshiping it relegating to it supplication, hope, and sacrifices. Where is the intellect of these people?!

Not to mention that at the time of this action and this activity, they would describe the Prophets of Allaah, the Mighty and Majestic, and His Messengers as being insane and considered themselves to be the intelligent ones.

However, when Allaah, the Majestic, enlightened the minds with *Tawheed* and *Eemaan* and Allaah guided the hearts to this *Islaam* then the corruption which the

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[17] Reported by Ibn Aboo Shaybah within Al-Musannaf (no. 33914), Ibn Sa'd within At-Tabaqaat Al-Kubraa (7/97), and Aboo Nu'aym within Ma'rifah As-Sahaabah (no. 4707); and its chain is Hasan

polytheists were upon and the fact that those sources which they depended upon were filthy and tainted with every falsehood and misguidance became clear to the individual; and it became clear that every polytheists has a corrupt intellect.

THE SIXTH ISSUE: THE FRUITS OF *TAWHEED* AND ITS BENEFITS

Tawheed has fruits which cannot be enumerated and benefits which cannot be counted and their number cannot be fathomed. Look at the indication towards that within the statement of Allaah, the Majestic:

﴿ أَلَمْ تَرَ كَيْفَ ضَرَبَ ٱللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِى ٱلسَّمَآءِ ﴿٢٤﴾ تُؤْتِىٓ أُكُلَهَا كُلَّ حِينٍ ﴾

"See you not how Allaah sets forth a parable? - A goodly word as a goodly tree, whose trunk is firmly fixed, and its branches (reach) to the sky (i.e. very high). Giving its fruit at all times." [*Soorah Ibrahim* 14:24-25]

Meaning, its fruits and benefits (are at all times). The benefits of *Tawheed* and its fruits for the slave within the Dunyaa and Hereafter have no limit and bounds. Rather, we say in an absolute statement:

Every good which the slave can attain in the Dunyaa and the Hereafter and every evil which the slave can be saved from in the Dunyaa and the Hereafter is from the fruits of *Tawheed* and an effect from its effects. If we enter into something from the details regarding the fruits of *Tawheed* and its effects, then from the greatest of the fruits of *Tawheed* and its effects is that it corrects and purifies the actions. Hence, actions—no matter what they may be and no matter how numerous they are—are not correct from the person nor are they accepted from him except with *Tawheed*. So it is, for actions, what the foundation is to a building and what the trunk is to a tree. Due to this, Allaah, the Exalted, says:

﴿ وَمَنْ أَرَادَ ٱلْـَٔاخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُوْلَٰٓئِكَ

كَانَ سَعْيُهُم مَّشْكُورًا ﴿١٩﴾ ﴾

"And whoever desires the Hereafter and strives for it, with the necessary effort due for it while he is a believer then such are the ones whose striving shall be appreciated, thanked

and rewarded (by Allaah)." [*Soorah Al-Isra* 17:19]

Allaah, the Majestic and High, said:

﴿ مَنْ عَمِلَ صَٰلِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُۥ حَيَوٰةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا۟ يَعْمَلُونَ ﴿٩٧﴾ ﴾

"Whoever works righteousness, whether male or female, while he (or she) is a true believer verily, to him We will give a good life and We shall pay them certainly a reward in proportion to the best of what they used to do." [*Soorah An-Nahl* 16:97]

Hence, *Tawheed* is that which corrects the actions and purifies them. If the person had an abundance of actions they will not be accepted from him unless they are predicated upon *Tawheed*. Allaah, the Exalted, said:

﴿ وَمَا مَنَعَهُمْ أَن تُقْبَلَ مِنْهُمْ نَفَقَٰتُهُمْ إِلَّآ أَنَّهُمْ كَفَرُوا۟ بِٱللَّهِ وَبِرَسُولِهِۦ ﴾

"And nothing prevents their contributions from being accepted from them except that they disbelieved in Allaah and in His Messenger." [*Soorah At-Tawbah* 9:54]

Allaah, the Exalted, said:

﴿ وَمَن يَكْفُرْ بِٱلْإِيمَٰنِ فَقَدْ حَبِطَ عَمَلُهُۥ ﴾

"And whosoever disbelieves in the Oneness of Allaah and in all the other Articles of Faith, then fruitless is his work." [*Soorah al-Mai'dah* 5:5]

﴿ وَلَقَدْ أُوحِىَ إِلَيْكَ وَإِلَى ٱلَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ ﴾

"And indeed it has been revealed to you (O Muhammad ﷺ), as it was to those before you: "If you join others in worship with Allaah, (then) surely (all) your deeds will be in vain." [*Soorah Az-Zumar* 39:65]

Therefore, *Tawheed* corrects the actions and they are not correct except along with it.

Tawheed is the reason for success and the raising of rank in the Dunyaa and the Hereafter. Allaah said:

﴿ أُوْلَٰٓئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْۖ وَأُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ۝٥ ﴾

> **"They are on (true) guidance from their Lord, and they are the successful."** [*Soorah Al-Baqarah* 2:5]

The people of *Tawheed* are the people of guidance; the people of success. Success is the greatest word that is said in the scope of good. Hence, the successful one is he who attains good in the Dunyaa and the Hereafter; and one cannot attain good nor will he be victorious in it within the Dunyaa or the Hereafter except by way of the *Tawheed* of Allaah and making the religion purely for Him, Glorified and Exalted be He.

From the fruits of *Tawheed* is that it is the reason for success in attaining nobility from Allaah, the Mighty and Majestic, and His paradise. It is the reason for safety from the punishment of Allaah and His

displeasure. He who meets Allaah, the Glorified and High, as a monotheist (Muwahhid) will enter into paradise while he who meets Allaah—and the refuge is with Allaah—as a polytheist will enter the fire and remain therein for all eternity. Allaah, the Mighty and Majestic, said:

﴿ إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ ﴾

> **"Verily, Allaah forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases."** [*Soorah An-Nisa* 4:48]

Hence, from the fruits of *Tawheed* and its effects is success of paradise and safety from the fire.

The one who actualizes *Tawheed* with the obligatory actualization or the recommended actualization then his salvation (from the fire) will be a salvation from entering into it. As for if he was a Muwahhid who commits acts of disobedience and sins which are less than Shirk, then his salvation will be a salvation from remaining in the fire forever. This is because none

will remain in the fire forever except the polytheist; as has come within the Hadeeth:

أَمَرَ الْمَلَائِكَةَ أَنْ يُخْرِجُوا مِنَ النَّارِ مِنْ كَانَ لَا يُشْرِكُ بِاللهِ شَيْئًا مِمَّنْ أَرَادَ اللهُ تَعَالَى أَنْ يَرْحَمَهُ مِمَّنْ يَقُولُ: لَا إِلَهَ إِلَّا اللهُ .

> **"He will command the angels to take out from the fire those who did not associate anything as a partner with Allaah from those whom Allaah wishes to have mercy upon, from those who say: None has the right to be worshiped except Allaah."**[18]

From its fruits is that it is the greatest of the reasons for the opening of the chest. It is in proportion to its completion, strength, and amount that the chest of the person shall be opened.

Allaah, the Exalted, said:

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[18] Reported by Al-Bukhaaree (no. 7437) and Muslim (no. 182) from the Hadeeth of Aboo Hurayrah, may Allaah be pleased with him

﴿ أَفَمَن شَرَحَ ٱللَّهُ صَدْرَهُۥ لِلْإِسْلَـٰمِ فَهُوَ عَلَىٰ نُورٍ مِّن رَّبِّهِۦ ﴾

"Is he whose breast Allaah has opened to *Islaam*, so that he is in light from His Lord (as he who is non-Muslim)?" [*Soorah Az-Zumar* 39:22]

Allaah, the Exalted, said:

﴿ فَمَن يُرِدِ ٱللَّهُ أَن يَهْدِيَهُۥ يَشْرَحْ صَدْرَهُۥ لِلْإِسْلَـٰمِ ۖ وَمَن يُرِدْ أَن يُضِلَّهُۥ يَجْعَلْ صَدْرَهُۥ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِى ٱلسَّمَآءِ ۚ ﴾

"And whomsoever Allaah wills to guide, He opens his breast to *Islaam*, and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky." [*Soorah Al-An'am* 6:125]

Hence, guidance and *Tawheed* is from the greatest of means for the opening of the chest while Shirk and misguidance are from the greatest means for its restriction.

From the fruits of *Tawheed* is that Allaah has taken to responsibility of giving its people honor and victory within the Dunyaa and stability in the earth as well as rectification of their condition. Allaah, the Exalted, said:

﴿ وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَيَسْتَخْلِفَنَّهُمْ
فِى ٱلْأَرْضِ كَمَا ٱسْتَخْلَفَ ٱلَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ
دِينَهُمُ ٱلَّذِى ٱرْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّنۢ بَعْدِ خَوْفِهِمْ أَمْنًا ۚ
يَعْبُدُونَنِى لَا يُشْرِكُونَ بِى شَيْـًٔا ۚ وَمَن كَفَرَ بَعْدَ ذَٰلِكَ
فَأُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ ﴿٥٥﴾ ﴾

"Allaah has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession in the earth, as He granted it to those before them, and that He will grant them the authority to practice their religion, that which He has chosen for them (i.e. *Islaam*). And He will surely give them in exchange a safe security after their fear (provided) they (believers)

worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the disobedient." [*Soorah An-Nur* 24:55]

From them, as well is that *Tawheed* opens, for the slave, the doors of good and felicity as well as delight, happiness, joy, and tranquility. Allaah, the Exalted said:

﴿ ٱلَّذِينَ ءَامَنُوا۟ وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ ٱللَّهِ ۗ أَلَا بِذِكْرِ ٱللَّهِ تَطْمَئِنُّ ٱلْقُلُوبُ ﴿٢٨﴾ ﴾

"Those who believe and whose hearts find rest in the remembrance of Allaah, Verily, in the remembrance of Allaah do hearts find rest." [*Soorah Ra'd* 13:28]

Allaah, the Exalted, said:

﴿فَإِمَّا يَأْتِيَنَّكُم مِّنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ ﴿١٢٣﴾ وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَىٰ ﴿١٢٤﴾﴾

"Then if there comes to you guidance from Me, then whoever follows My Guidance shall neither go astray, nor fall into distress and misery. But whosoever turns away from My Reminder verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection." [*Soorah Ta-Ha* 20:123-124]

Moreover, these are a few of the signposts of this tremendous topic. I ask Allaah, the Mighty and Majestic, to benefit us all with that which we know, and to make it a proof for us and not a proof against us; and to guide us to the upright path.

And Allaah knows best. May prayers and peace from Allaah be upon His slave and Messenger; our prophet Muhammad, his family, and companions, altogether.

APPENDIX 1- OUR CALL [19]

[1]: We believe in Allaah and His Names and Attributes, as they were mentioned in the Book of Allaah and in the *Sunnah* of the Messenger of Allaah (صلى الله عليه وسلم), without *tahreef* (distortion), nor *ta'weel* (figurative interpretation), nor *tamtheel* (making a likeness), nor *tashbeeh* (resemblance), nor *ta'teel* (denial).

[2]: We love the Companions (رضي الله عنهم) of the Messenger of Allaah (صلى الله عليه وسلم), and we hate those who speak against them. We believe that to speak ill of them is to speak ill of the Religion, because they are the ones who conveyed it to us. And we love the Family of the Prophet (صلى الله عليه وسلم) with love that is permitted by the *Sharee'ah*. 'Imraan Ibn Husayn (رحمه الله) said, "O people! Learn the knowledge of the Religion from us,

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[19] Summarized from the biography of Shaykh Muqbil Ibn Hādī al-Wādi'ī with some additions from other sources.

if you do not do so, then you will certainly be misguided."[20]

[3]: We love the People of *Hadeeth* and all of the *Salaf* of the *Ummah* from *Ahlus-Sunnah*. Imaam Shaatibee (d.790H) - رَحِمَهُ ٱللَّهُ - said, "The *Salafus-Saalih*, the Companions, the *taabi'een* and their successors knew the *Qur'aan*, its sciences and its meanings the best."[21]

[4]: We despise *'ilmul-kalaam* (knowledge of theological rhetoric), and we view it to be from amongst the greatest reasons for the division in the *Ummah*.

[5]: We do not accept anything from the books of *fiqh* (jurisprudence), nor from the books of *tafseer* (explanation of the *Qur'aan*), nor from the ancient stories, nor from the *Seerah* (biography) of the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), except that which has been confirmed from Allaah or from His Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ). We do not mean that we have rejected them, nor do we claim that we are not in need of them. Rather, we benefit from the discoveries of our Scholars and the

[20] Refer to *al-Kifaayah* (p. 15) of al-Khateeb al-Baghdaadee.

[21] Refer to *al-Muwaafiqaat* (2/79) of ash-Shaatibee.

jurists and other than them. However, we do not accept a ruling, except with an authentic proof.

[6]: We do not write in our books, nor do we cover in our lessons, nor do we give sermons with anything except the *Qur'aan*, or the authentic and authoritative *hadeeth*. And we detest what emanates from many books and admonishers in terms of false stories and weak and fabricated *ahaadeeth*. 'Abdullaah Ibnul-Mubaarak (d.181H) - رحمه الله - said, "The authentic *ahaadeeth* are sufficient and the weak *ahaadeeth* are not needed." [22]

[7]: We do not perform *takfeer* upon any Muslim due to any sin, except *Shirk* with Allaah, or the abandonment of Prayer, or apostasy. We seek refuge in Allaah from that.

[8]: We believe that the *Qur'aan* is the Speech of Allaah, it is not created.

[9]: We hold that our 'obligation is to co-operate with the group that traverses the methodology of the Book and the *Sunnah*, and what the *Salaf* of the *Ummah*

[22] Refer to *al-Jaami' li-Akhlaaqir-Raawee* (2/159) of as-Suyootee.

were upon; in terms of calling to Allaah the Glorified, and being sincere in worship of Him, and warning from *Shirk*, innovations, and disobedience, and to advise all of the groups that oppose this.'[23] 'So co-operating upon righteousness and piety (*taqwaa*) and mutual advising necessitates warning against evil and not co-operating with the wicked.'[24]

[10]: We do not deem it correct to revolt against the Muslim rulers as long as they are Muslims, nor do we feel that revolutions bring about reconciliation. Rather, they corrupt the community.

[11]: We hold that this multiplicity of present day parties is a reason for the division of the Muslims and their weakness. So therefore we set about 'freeing the

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[23] From a *fatwaa* by the Committee of Major Scholars dated: 11/16/1417, (no. 18870). It was signed by al-'Allaamah 'Abdul-'Azeez Ibn Baaz, Shaykh 'Abdul-'Azeez Ibn 'Abdullaah aalush-Shaykh, Shaykh 'Abdullaah Ibn 'Abdur-Rahmaan al-Ghudayyaan, Shaykh Bakr Ibn 'Abdullaah Aboo Zayd, and Shaykh Saalih Ibn Fawzaan al-Fawzaan.

[24] From the words of Shaykh Ibn Baaz in *al-Furqaan* magazine (issue no. 14, p. 15).

minds from the fetters of blind-following and the darkness of sectarianism and party spirit.'[25]

[12]: We restrict our understanding of the Book of Allaah and of the *Sunnah* of the Messenger of Allaah (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) to the understanding of the *Salaf* of the *Ummah* from the Scholars of *hadeeth*, not the blind-followers of their individuals. Rather, we take the truth from wherever it comes. And we know that there are those who claim *Salafiyyah*, yet *Salafiyyah* is free from them, since they bring to the society what Allaah has prohibited. We believe in 'cultivating the young generation upon this Islaam, purified from all that we have mentioned, giving to them a correct Islamic education from the start - without any influence from the disbelieving western education.' [26]

[13]: We believe that politics is a part of the Religion, and those who try to separate the Religion from

[25] From *Fiqhul-Waaqi'* (p. 49) of al-Albaanee.

[26] From *Fiqhul-Waaqi'* (p. 51) of al-Albaanee.

politics are only attempting to destroy the Religion and to spread chaos.

[14]: We believe there will be no honour or victory for the Muslims until they return to the Book of Allaah and to the *Sunnah* of the Messenger of Allaah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

[15]: We oppose those who divide the Religion into trivialities and important issues. And we know that this is a destructive *da'wah*.

[16]: We oppose those who put down the knowledge of the *Sunnah*, and say that this is not the time for it. Likewise, we oppose those who put down acting upon the *Sunnah* of the Messenger of Allaah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

[17]: Our *da'wah* and our *'aqeedah* is more beloved to us than our own selves, our wealth and our offspring. So we are not prepared to part with it for gold, nor silver. We say this so that no one may have hope in buying out our *da'wah*, nor should he think that it is possible for him to purchase it from us for *deenaar* or *dirham*.

[18]: We love the present day Scholars of the *Sunnah* and hope to benefit from them and regret the passing away of many of them. Imaam Maalik said (d.179H) رحمه الله, "The knowledge of *hadeeth* is your flesh and blood and you will be asked concerning it on the Day of Judgment, so look who you are taking it from."

تمت بحمد الله